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The Ministry As a Profession

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Thoughts on Baptism

WILLIAM P. SMITH

A Challenge to Friends

MERLE L. DAVIS

Larger Freedom of Spirit of '76

"Dictates" Should Work Both Ways

EDITORIALS

ON THE HORIZON OF THE CHRISTIAN CHURCH

ANOTHER MISSION TO MEXICO

A "goodwill mission" to Mexico is being organized by Dr. Alva W. Taylor of Indianapolis, Indiana, secretary of the Disciples Board of Temperance and Social Welfare. Prominent Mexicans have promised to help the mission in various ways. Interviews will be had with the leading men in political, social, educational and industrial matters. Dr. Taylor explains that his plans are "to go in late July and to keep the party together as a unit for from ten days to two weeks in and about the city of Mexico, holding interviews and conferences part of each day, and going sight-seeing as recreation. After that, groups may be made up for special trips, individuals may follow their own desires or the mission as a whole may elect to make side trips. Those who are hurried will be free to return, thus consuming not more than three weeks for the trip."

THE CHURCH PROBLEM IN MEXICO

The effort which has been made by Roman Catholics to link up Protestantism with its attack on the Mexican Government has been so far an utter dismal failure. Protestantism has no faith in such pleas for "religious liberty." Whenever and wherever the Vatican has had the power it has permitted no freedom of worship. It did not permit it in Mexico, Cuba or in South American countries as long as it could prevent it. It endeavors today to stifle all Protestant efforts in Spain, Poland, Italy, Rumania and indeed everywhere else. It is in so doing perfectly consistent with its exclusive claims. But it cannot secure support from Protestantism in its effort to compel the Mexican Government to give to the hierarchy its old position of domination over the people under threat of present pain and future damnation. It is even possible that Protestantism for the ultimate good of Mexico may decide that, although it can never agree that any human government or agency has the right to restrict the simple preaching of the Gospel entirely free from political activities, yet it may hold that right in abeyance rather than seriously embarrass the Mexican Government in its present life and death struggle to free the country from clerical domination of the people. Certainly the present-day situation in Italy, Spain, Poland and other countries is sufficient proof that nothing would be more hurtful to Protestant aims and activities and to religious liberty in Mexico than a victory for the Roman Catholic hierarchy led by the Vatican in the present conflict. Although there is no certainty that the Government will be obliged to take such steps, yet it is possible that it may be necessary for the present distress to prohibit religious activities of any kind by the Protestant missionaries, not because the Government believes those activities will be hurtful, but because Roman Catholics clamor for a consistent enforcement of the Constitution may require it.

Forty-nine

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SCHOOL FOR WORKERS IN UPPER EGYPT

The Summer School for Christian workers will be held at Assiut, Upper Egypt, from August 2-13. The 1925 school was very successful and all indications point to even better results for the 1926 session. The School will use the Assiut College buildings, including both dormitories and lecture halls. The daily program will begin at 7:30 a. m. and continue until noon, a half hour being given in the midst of the morning for rest. One period for Bible study, two periods for the study of fundamental school subjects, one period for the discussion of vital school problems, and a half hour for singing will fill each morning to the noon hour. At about five o'clock in the afternoon, classes will be organized for physical culture, drills, games, etc. After supper an address of an entertaining and instructive character will be given. Two days will be entirely devoted to Sunday-school conferences and special addresses. Sheikh Metry Dewairy, Sunday-school field worker for Egypt, has been asked to plan with the Committee in building the program for the special sessions in the interests of Sunday-school work. He will give several addresses, both devotional and educational. Assiut is the most important educational centre for the Evangelical Church in Egypt. Sheikh Dewairy gave the Commencement Address at the graduation exercises in May. This was a signal honor and extended because of his unusual gifts as a speaker and Christian educator. The oration was delivered in Arabic, which is very largely the language used in Assiut College.

AMERICAN UNIT TO PHILIPPINES

Helen A. Davis will head the first American unit of Y. W. C. A. workers sailing for the Philippines. The party will sail in September for Manila. Upon the urgent invitation of the Provisional Committee of the Philippines, of which both American and Filipino women are members, they will develop the Association movement there. It has been a number of years since the first request from the Philippines has come to the National Board for help, but for financial reasons it has been impossible to go before. Under the leadership of the Committee a club for young women has been started in Manila and has been doing effective work. This small club will be the nucleus of our future Y. W. C. A. A member of the Manila club, Miss Soledad Garduno of Manila, who has been in New York studying Y. W. C. A. methods at the National School of the Y. W. C. A., will accompany the party.

BILL WOULD DEFINE HINDUS AS WHITE

A bill to define Hindus as "white persons" has been introduced by Senator Copeland to prevent "an unintended hardship" to 3000 Hindus in America. Since 1923, according to Sailendra N. Ghose, secretary of the India Foundation Freedom, who conferred in Washington with Senators Copeland, Hiram Johnson, and other members of the Immigration Committee. Hindus have not been defined in the courts as white persons and have therefore become stateless. Only "white persons and those of African nativity or descent" are eligible to citizenship. American women who have married Hindus are also rendered stateless by the present statute. The American Civil Liberties Union has endorsed the bill.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

The Larger Freedom of the Spirit of '76

OUR attention has been called to the published report of a patriotic sermon delivered recently at Springfield, Ohio, by a Lutheran minister, the Rev. E. C. Dolbeer. Speaking upon the subject, "The Spirit of '76," his discourse was in harmony with our Sesqui-Centennial editorial of last week, but emphasized another phase or two of the implications of the Declaration of Independence that may well be brought to the consideration of Friends. He makes the point that the American Revolution was not merely a political revolt, though it is this phase of it that invariably receives almost sole attention. "It was a revolt," he says, "against any sort of tyranny over body, soul and mind," and cites the well known, but too often disregarded Bill of Rights in the Constitution, to prove it.

We were struggling, in a word, not only against political domination from without but also for civil and religious freedom within. The former was achieved and has been rather easily maintained. A century and half following the Declaration, however, we find the enjoyment of our civil liberties by no means secure.

Take the guarantee of free speech, for example, and free assemblage. Within the past few years, as the accompaniment of war hysteria, this country has time and again seen men and women railroaded to prison for the expression of frank opinion, though no overt act was involved. Today it is not uncommon to find public meetings for the peaceable discussion of public questions, prohibited or broken up. While our free schools are being exploited by the public authorities for the promotion of military ideals, the schools of the National Capital are closed to our own Fred Libby, who would preach to the students the gospel of peace! Just the other day, in historic old Concord itself, cradle of American liberty, persistent attempts were made to break up the meetings of the Fellowship of Youth for Peace, bodily injury even being done to some in attendance.

Defense of the political and economic status quo in this country has almost come to be accepted as a religious duty which transcends all rights, and which may justify any means, however lawless. Let a man advocate economic or political change and he has apparently put himself beyond the pale of his constitutional rights. About all that is needed is to label him as "red" and an affrighted and aroused public sentiment will acquiesce in whatever is done to him.

Do we have a free press? Ask an occasional editor who has been brave enough to speak out against the abuses in judicial procedure here and there and who has been arbitrarily committed to prison for contempt of court. No, the struggle for civil liberty is not yet won. Eternal vigilance is still the price that must be paid for it. Those who wish to sign up for a worthy but a very unpopular cause, need look no further. In the face of an intolerant public opinion, too often supported by the machinery of government, let them espouse the cause of those who are unpopular because of their opinions and who seem to have few civil rights which are entitled to the protection of the law. Incidentally, they will find themselves in some very good company; such, for example, as that of Jane Addams, Harry F. Ward, David Starr Jordan, and scores of others, including several Friends, who direct the activities of the American Civil Liberties Union. As its name implies, the purpose of the latter is to help secure unrestricted liberty of speech, press and assemblage as the only sure guarantee of orderly progress. Yes, this organization is, of course, villified and misrepresented by "patrioteers" and by others who should know better, but this is a part of the price that must be paid for the larger freedom. It takes courage of as high an order to give one's life for freedom in 1926 as it did in 1776. Who volunteers?

"Dictates" Should Work Both Ways

OUR Springfield minister might be somewhat surprised at our exegesis and application of his sermon theme of the larger freedom, though we see no reason why he should object to it. In speaking of the religious phase of our liberties, he made a good point that all of us may well heed. "How you would resent any persecution of your faith!" he exclaims, "but how do you support your faith? You want to have the privilege of worshipping God at the dictates of your own conscience. But when have you thus worshipped God?"

It is one thing to claim our rights—it is another to exercise them. We once found a stranger in a plum tree in our back yard. He had helped himself liberally, and with a fine sense of outraged property rights we made him give us half the plums he had picked—and then we let our share spoil. But we had maintained our "independence," and that's about all that much of our vaunted religious liberty amounts to. We insist on having it and then fail to use it. Having obtained what we demand, does there not rest upon us an obligation to make use of what we have secured? Especially when some one else has paid the price for us and paid it dearly.

During the last war, many of us were glad of the privilege of standing upon our rights as Friends, having a long recognized official testimony against war. We thus were relieved of the obligation of military service, or our sons were relieved for us. What are we doing now to prove the sincerity of our professed devotion to the cause of peace? We said we were opposed to war. Are we opposing it now while the opposing is particularly good?

Was it a negative right we maintained, or are we willing to accept the obligations plainly implied and see the thing through?

There is a further implication. We won exemption as Friends. In time of need we capitalized a connection that presumed that we were active members and supporters of the organization to which we declared our religious allegiance. Otherwise we were hardly entitled to the consideration which we asked. Within recent years we have all basked more or less complacently in the fine tributes which have been given the Society of Friends for its distinctive world service of both physical and spiritual ministration. There is now before us a very recent editorial from a leading American daily which speaks most generously of our "unique place," saying that "the Quaker organization has become a power for world peace," and "stands out clear in the last dozen years as a remarkable power for good in many lands." In conclusion it says: "In some miraculous manner the spirit of the founder has been kept alive within the organization all these years. It does not have to boast of size of membership. It has within it the essence of Christ."

Fine! But may we all ask ourselves searchingly, what we individually and as meetings are doing to justify such generous appreciations voiced by others. It is true that a distinctive service has been and is being rendered in our name—a service that bespeaks courage and devotion—but how many of us are actually giving ourselves toward that service? Our work is being carried on by various well defined agencies, which represent us before the world. If we value the name of Friend, do we likewise accept the obligation to support freely and loyally the work which has made that name a badge of honor? Is the "spirit of the founder kept alive" in our zeal and faithfulness? Is the "essence of Christ" to be found in our respective meetings? Is ours a one-sided religious freedom or have we reached that fullness of liberty which is in Christ, the embodiment of the larger freedom?

The Ministry as a Profession

BY ALVIN T. COATE

The Substance of a Talk Given Before the Executive Committee of the Home Mission Board in May

YOUR committee proposes a three-way query: (1) How shall we encourage young men and women to enter the ministry? (2) How shall we encourage their better preparation? (3) How shall we encourage their more adequate support?

Certainly the Committee did not lack courage in proposing so all-embracing a theme for discussion, for these questions raise at once the whole issue of the Quaker Ministry, its relation to the meeting for worship and the bugbear of support.

The question presupposes some degree of unity of definition and uniformity of practice, where in fact little of either exists. For the sake of a common understanding let us assume the usual Five Years Meeting type of pastor-minister and his activities as we see and hear them.

Young men and women enter those fields of work which appeal to them most, all things being considered. Candidates for the professions of teaching, of medicine, law, industrial sciences and the arts are plentiful. In all these professions the requirements for admission and the demands in actual practice have multiplied and lengthened and the entry lists are well filled except for the gospel ministry.

Reciprocally the public esteem of the training for these professions has grown so that the young lawyer and the young doctor no longer face a spirit-breaking wait for community confidence, and this observation will hold as to the modernly trained minister in most meetings.

Why does the ministry no longer appeal with sufficient force in association with other professions? If any one is shocked by the term "profession" in discussing Quaker Ministry let him first meditate upon the fact that the decline here deplored has occurred with a ministry strenuously unprofessional, within a period when emptiness and passivity were extolled as virtues.

It is illuminating also to note that in our present world madness the professions of moral and ethical implications and of meager remuneration such as teaching, social service, Y. M. and Y. W. C. A. work, have their votaries. The Christian ministry without and within the Society alone has lost its grip on our youth.

My questioning of young men and women who have "looked forward" to the ministry but have been diverted from their course has not evoked clear and definite replies but a common thread has run through them all; the one-time thrill has gone,—something happened between early teen ages and college graduation. I should say that in most cases a college education is fatal to pre-determined candidates for the ministry and the reason is not usually a fault of the college. The reason is that in comparison with other life callings, the ministry as now defined and practiced does not loom large and thrilling from their perspective.

They hear the typical employed minister in the Sabbath morning meeting, repeating his familiar message in the words of men long dead, the pains and penalties of an offended orthodoxy always before his eyes.

The dominant fault in our pastoral system as an inviting field for young men and women is not the factor of support nor the lack of it—youth is the heroic age—but the inevitable relation of employee. Next in its tragic list of faults is that the ministry is not sufficiently professional. Our pastoral system does not invite pioneering for truth, individual adventure, discovery; the vehicles of his thought must have flanged wheels—it is all pre-arranged.

Our young minister is to be the servant and creature of the Pastoral Committee and the average age of the Pastoral Committee is sixty-eight or thereabouts. At bottom the meeting employs him to minister to the members, forgetting the dictum of Jesus whose human representatives they are.

Meetings which hope to retain trained ministers may well consider also the terrific anti-climax of pastoral work in such an environment after eight or more years in research, in the stimulus of class mates and the atmosphere of scholarship.

These statements are diagnostic only—let us attempt a frank answer to the query.

The membership of the Society and its agencies can assist greatly to restore the ancient dignity and sacredness of the ministry; this is effective encouragement.

The pastor we summon is entitled to the moral leadership of the community; he should be helped to command every force and agency for moral and cultural regeneration, music, art, literature, the clubs. He should be encouraged to commandeer the good will and help in kingdom enterprises of the good men and women of every parish who have become estranged from the church, and who outnumber the membership in most meetings.

Our invitation to the minister should say: come and live with us, help us plant kingdom seeds in every life in our jurisdiction, preach if you must, but practice and teach us every art and skill which college and seminary have taught you to attract men and women to God—help us mend our nets.

We can greatly enlarge the content and raise the rank of the ministry in public esteem, we can hear in it again the voice of God, not the whimpering of a servant,—it is we who have belittled the calling,—we must free it from the sense of ownership and the discretion of an employe.

Prophets are not hired—their oil and meal may be provided—they must know how to rebuke as well as to comfort, to teach teachers and to lead leaders.

We can accomplish this by playing up the ministry in our denominational colleges—they have not purposely led our boys and girls away from it but by a persistent and general default the result is much the same. THE AMERICAN FRIEND should consistently invite attention to the high privilege, to the growing dimensions of the ministry.

The meetings can encourage young men and women into the ministry by sincerely striving to be worthy of a trained and courageous pastor. No superficial propaganda will change the fixed judgments of our youth that many other callings open a wider door for good.

The ministry of the gospel is the most exalted calling in this present world; it is to be a physician of souls, a master of the law of righteousness, an artist in the graces of Christian living, a life long demonstration of that way of life which every follower of Jesus covets.

As a profession it embodies every truth; when all other callings have reached their ultimate the message of the true minister has only begun. It is his right alone to say "All these have led you to their end and pointed you to the stars, let us now journey on toward the Infinite."

Thoughts on "Baptism"

BY AN OCTOGENARIAN

AT eighty years of age, I have concluded that there is no subject more misunderstood, no words oftener misinterpreted than the words: "baptize," "baptism," "baptized," etc. Not to mention the numerous different meanings of the terms, there are four very distinct meanings mentioned in the New Testament. Jesus mentions two of them in the same verse (see Acts 1:5): "John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." Then again the experience of "repentance" is frequently spoken of as a "baptism" (see Mark 1:4): "John came, who baptized in the wilderness and preached the baptism of repentance for the remission of sins." He baptized with water in the wilderness, but preached a baptism of repentance for the remission of sins. His message was: *"Repent, repent."* A baptism of repentance for the remission of sins, not a baptism of water for the remission of sins. The baptism of repentance is the only baptism for the remission of sins which must be experienced before anyone is ready to receive the baptism of the Holy Spirit as declared by Zacharias concerning John's mission: "Thou shalt go before the face of the Lord to make ready his ways, to give knowledge of salvation unto His people in the remission of their sins." (Luke 1:77). The same baptism as declared by Luke in the great commission: "That repentance and remission of sins should be preached in His name unto all nations." (Luke 24:47). Jesus had reference to another baptism, one of suffering, when He said: "I have a baptism to be baptized with and how am I straitened till it be accomplished." (Luke 12:50). The same baptism He referred to when He asked James and John: "Are ye able to be baptized with the baptism that I am baptized with?" (Mark 10:38). He could not have meant the baptism of repentance for He needed no repentance; He did not mean water baptism at that time of His life; but an experience they must afterward know; and they did drink of the same cup of suffering before they died.

When Paul was speaking of the Israelites who were baptized unto Moses in the cloud and in the sea, he was, without doubt, referring to a spiritual experience. (1 Cor. 10:2-4). How were they baptized unto Moses? They were brought under his control and direction by these miraculous demonstrations; brought under subjection and obedience to him; just as the followers of Jesus are brought under *His* power and influence, when they are baptized into or unto Him in the gospel dispensation and come under His rule and authority. I do not think that Paul had reference to water baptism for the waters of the Red Sea did not touch them; they went through on dry ground. The Egyptians were immersed in the waters. It seems impossible, however, for some people to conceive of a baptism apart from water; and they are puzzled to explain the text; as no water touched the Israelites when they passed through the sea. Their only chance to get water baptism must be by the pillar of cloud, so they imagine the cloud must have contained enough moisture to sprinkle three million people. Strange what unreasonable and unscriptural notions some advocate, in order to force water into the text that had no reference to water baptism.

In days past many Christians were burned at the stake in the name of Christ, because they dared to teach other than a literal interpretation of Christ's words: "This bread is my body and this cup is my blood."

Again in Romans 6:3, 4, I think that Paul had no reference to water baptism, but to the crucifixion and death of our old sinful nature, for it is by the baptism of the Holy Spirit and fire that one becomes dead indeed unto sin. To be buried by baptism into death is no outward ceremony, but an inward spiritual work through which the body of sin is done away, that we might walk in newness of life; "We were buried therefore with Him through baptism unto death," has no reference to being immersed, but to be baptized into Jesus Christ, the one baptism "that doth now save."

The same baptism referred to in the great commission in Matt. 28:19, by which the believers were to be brought under the rule and authority of Christ; thus being "baptized into His name," as the Israelites were baptized unto Moses and brought under his control.

When any Scriptural term has several meanings, there must be individual liberty given in the interpretation of the meaning of the text. In most texts the meaning seems plain but in others it is more difficult to determine and we must examine the context and compare with other statements of the same author. One of the most disputed texts containing the word "baptized," is Acts 2:38. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

What baptism was meant? Not the baptism of the Holy Spirit, for to say "repent and be baptized with the Holy Spirit and ye shall receive the Holy Spirit" would be a very inconsistent expression. Therefore we are told he must have meant water. I think not. Though Peter, no doubt, believed in water baptism at that time. He referred to a "baptism for the remission of sins?" Now what kind of a baptism was "for the remission of sins?" John came preaching the "baptism of repentance for the remission of sins" (Mark 1:4) and it is not taught, anywhere, in the New Testament that the baptism of water was for the remission of sins. Let us compare Peter's language in another sermon soon after and it will help to make clear his meaning here. In Acts 3:19, he repeats the same thing in substance: "Repent ye therefore and be converted that your sins may be blotted out" or remitted. He surely would not tell two ways of being saved, one to "repent and be baptized with water" and another to "repent and be converted." Considering both texts, it is plain to my mind that he referred to the same kind of experience in both cases. "Repent" means to turn, cease from evil doings, but that is not enough. There must be a godly sorrow for sins and that means a baptism of repentance which brings remission of sins. So the kind of a baptism Peter meant was one for the remission of sins, for he says so and I know of no other but the baptism of repentance.

WILLIAM P. SMITH.

Lindsay, Calif.

A Challenge to Friends

Merle L. Davis Sets Forth Fundamental Issues

At different times it has been suggested that our Foreign Mission Board was receiving too large a proportion of the gifts of our church to benevolent causes. The writer remembers a chant that we used to sing in his recent boyhood which ran as follows:

A bear went over the mountain
To see what he could see.
Then came the question, What did he see?
He saw the other side of the mountain
And that was all that he could see.

Now that bear was a wise old animal for two reasons: he realized that the mountain had another side and second, he was not satisfied until he had seen it. We can well learn a lesson from the bear by realizing that there is another side to the mountain of our united church finances which we should see.

In the first place the work under the direction of the Foreign Mission Board comprises five fields which might easily be compared to five distinct Yearly Meetings. While it is true that the work of each field is not as extensive as that in our larger Yearly Meetings, yet it is also true that each field has necessarily more or less the same departments of work that the Yearly Meetings have. There is the pastoral care of each meeting, requiring support from the central organization; the evangelistic and church extension work, opening up new fields, providing places of worship, where they have not been provided before, maintenance of the weaker meetings; the department of temperance which is even more acute and urgent than in our Yearly Meetings in America; the educational work which requires elementary work wherever a local meeting is established, and also the central higher school work, corresponding in importance and needs to that of our colleges in the Yearly Meetings; there is also the work of peace, bearing to these outposts of Christian civilization the historic message of Friends.

Those active in the work of any one of our Yearly Meetings appreciate full well the amount of work in the Yearly Meeting, the money required to maintain the work, the workers needed, the spiritual and educational preparation of these workers, and the constant need of keeping up the morale of the churches, the adjustments necessary because of the changing population, habits and needs of the times. Now what the Foreign Mission Board has under its care is not one of these "Yearly Meetings" but five. The financial requirements must be multiplied by five, the number of workers, both direct and indirect, must be in accord with the number of fields, the educational needs are not those of one college but of five colleges. Together with this it must be borne in mind that the mission fields are less independent and less self-supporting than our Yearly Meetings.

After pointing out the extension of the work of the Board as above let us remember also that all the work of the other Boards does not come under the initiative of the Central Boards. For example the educational work of our Yearly Meetings with its financial requirements does not come under the direct supervision of the Educational Board of the Five Years Meeting. Four of our colleges in 1924 had an aggregate endowment and buildings during the next two years of a total of $1,100,000. None of the income from these endowments and the additional endowments to be raised appear in the figures of the work of the Educational Board of the Five Years Meeting, and there are four other colleges perhaps equally strong within the limits of the Five Years Meeting, yet all the expenses of the Foreign Mission Board including all the items for these five "Yearly Meetings," which it sustains, must appear. Now if these amounts which do not go through the general fund appeared in the amount that this Board actually received for their work, or if it is constantly borne in mind that the Foreign Mission Board also must maintain the higher educational work which requires the same financial support that our colleges receive and that these amounts do appear in the Board's financial askings while that of the other does not, then the amount that the Foreign Mission Board receives would not seem unduly large, but the contrary.

If it is essential for the life of our colleges that they maintain their source of income independent of the Boards of the Five Years Meeting, then also the same fundamental underlying causes which make that relation necessary would apply also in making possible the life, growth and development of our institutions on our Mission fields. Now this is not a plea for separate, independent action, but it is a plea for a type of unity that does not destroy local initiative in regard to our mission work and that makes possible the growth of our mission institutions.

ARE MISSIONS A SAFETY VALVE?

Related to this same matter is the question as to the "WHY" of missions. Not a few, whether or not they say it out loud, at least think to themselves, that the real purpose of mission work is that it is a safety value for some of the more fanatical, visionary, and over-spiritually minded members of the church and that it is not a part of the serious practical work of organized Christianity. As a consequence, the amount of support that it receives should depend upon the amount necessary to pacify these well meaning but eccentric folks. Or for some not quite so extreme, the purpose is to furnish a means of a spiritual blessing for the church at home, recognizing the true worth of unselfish living and giving. Then when the amount that is to be given to missions is decided, the sole criterion is the blessing that the home church will receive by giving to the poor heathen in foreign lands. The real purpose of missionary work and giving however, is not the blessing to be received at home, although a blessing should be received, but is the efficient accomplishment of the work on the fields—the establishment and growth of the roots of a true Christian society to such a point that that society can continue to develop without assistance from the home base. Consequently, after taking into account the financial possibilities of the home base, the only criterion for the determination of the amount of support to be given is the *needs of the work*. Such a basis of support is that which is used by business men. When the president of a growing business concern tells his board of directors of certain legitimate needs, those needs determine the action of the company. The same holds true in our colleges. The needs of the work accomplished and to be accomplished determine the askings made, rather than some theoretical ideal. This may be by means of sustaining funds until better financial conditions prevail, or by endowment campaigns, sale of property, annuities or otherwise. Whatever the method employed the purpose is to meet the *needs* of the institution. The point is that the purpose of mission work is not to provide an escape valve for the energies of over fanatical members in the church nor to furnish a spiritual blessing for the home church but it is the effective accomplishment of the work on the field and that should be the basis for the financial support given, within the limits of possibilities the same as any other practical undertaking.

But some will say that right there is the point of difficulty—that we have gone beyond the limits of our financial possibilities and therefore cannot sustain our mission work as we would like to see it maintained, that we are a small denomination and cannot hope to do what the larger denominations are doing. Certainly this would be valid if facts showed that we were giving as much as others in proportion to our numbers, but we are told on good authority that Friends are very near the bottom of the list of denominations in regard to the amount of contributions per member. As long as this is true, instead of spending our energies in trying to curtail the work we are doing on the different fields and repressing the missionary spirit that exists among our members, would it not be wiser to recognize the merit of the work being done (if it has merit—and we believe it does, though not all that it should have) and to support it according to the needs of the work by increasing our giving per mem-

(Continued on page 487)

A Labor of Love and Devotion

The History of the Amity Hall Church, Jamaica

In 1889 a very young man with large sympathies, keen spiritual vision and consecrated life went to Jamaica as a companion to Rufus P. King, who was visiting the Island and Barbadoes in the love of the gospel.

In their visit to the Amity Hall district, the community and its need of the purifying gospel so appealed to Arthur Swift that he felt loath to continue his visit to Barbadoes. Jamaica lay upon his heart and he longed to return, but for two years he prayed that the way might open before God said, "Go, and my presence shall go with thee."

In May, 1891, Arthur Swift returned to Jamaica under appointment of the Iowa Friends Board of Missions and joyfully took up his work, first at Amity Hall, and later as Superintendent of the Friends' work of the Island. He saw the need of a place for worship at Amity Hall, so the first attempt for housing his congregation was in a tent at the foot of the hill. This was too exposed a position—the tent was blown over with high winds and often had be to re-erected on Sunday mornings.

But good was accomplished in that small beginning. Let me read a letter I have under date of February 12:

"Dear Mamma Swift—Mr. Swift and Mr. George McKay were the ones who put up the tent at the foot of the hill. Three Sundays after it was put up I attended the meeting and that was my new birthday at the 11 o'clock service. Mr. Swift took his text from Daniel the fifth chapter and twenty-seventh verse, and as I listened, sorrow for my sins came over me and I was in great trouble from that moment until the service was over. Then Mr. Swift came to me, asked me my state of living and I hid nothing from him. I told him all. He prayed and talked with me and I gave up all to Jesus. From the day I found my Savior I have sailed many rough seas, but I thank God that today I am feeling more happy as the days go by. I was the first convert and am the oldest member in Amity Hall Church."

Prayer began to be made for a spot of land on which to erect a building as every bit of ground seemed unattainable. How prayer can open doors! Very soon a small bit of land was offered for sale and then a chapel was raised on a portion of it. Arthur Swift showed his love and zeal for the work by taking from his own bank account to help erect that building, and with the help of the community a chapel 24x42 was dedicated to the worship of God in 1892, which served the community as a place of worship until the present building was enclosed sufficiently to accommodate the worshipers. The materials of the old chapel were used in erecting the school building that stands on the grounds.

He interested his father in his work and he gave us a teacher's cottage and he also interested the workmen in his father's envelope factory, so that they gave the splendid bell that still continues to call the community to the house of prayer. Later a large tract of land was also obtained for the Mission premises.

For eighteen uninterrupted years Arthur Swift ministered to this congregation. He was the only pastor Amity Hall had ever had. People and minister were very close together and no misunderstandings came between them. On his way to Morant Bay on Saturday, June 26, 1909, he stood on the steps of the old chapel and said, "I would be glad if I could have ministered to this people on the morrow." He laid down the armour on the thirtieth. Almost his last thought was for Amity Hall.

Let me tell you a beautiful story. In these days of materialism I think we need to hear stories of love and loyalty, and of the sweet fragrance of sacrifice. In those days after the home-going of Arthur Swift, we were all so bruised and hurt at the loss of our leader. But at the same time there was that precious sense of the sustaining upholding power of the Master, whose he was and whom we served. Soon the people said, "Let us build a beautiful memorial church of good materials, as he liked, and pretty windows, and a bell tower for his bell, and let us begin right away." The undertaking seemed so great that I shrank from it, and was afraid we would start a building and never finish it. But the dear people said, "We will stand by until it is finished." Estate men who have since passed to the great beyond said, "We too, will stand by." At last my faith and courage took hold of God and in November 1909, we turned the sod for this building. Step by step, year by year, the work has gone on never lagging, interest never failing, faith never faltering.

We decided upon a cement building. In the plannings and drawings we were ably assisted by Elam Henderson and Alsina M. Andrews. The materials were gathered by the church and community. Men and women as they came from work brought materials into the church yard, and even the little children picked up stones by the road side, and carried them on their way to school to help swell the great heaps of stones to be broken. When sufficient material was brought the people would appoint an evening and break stones in the moonlight and gather more materials. At one of these occasions I counted one hundred people—all active and each doing his part.

The money was gathered in the same way —little by little, until there would be sufficient to employ workmen. The people assisted the workmen with free labor. The part the women took in this labor of love always touched my heart. Untiringly they carried the sand in trays and with donkeys from Holland Bay three miles away. When the walls were up to the plate, it was a time of wonderful rejoicing, but the roof required more money than the people were able to give. Arthur Swift's father again came to our rescue and gave us money to get the roof. Rev. Charles Kurtzhalz took great interest in helping put on the roof.

Then there came another pause to secure money for putting in the windows. Some had been laid by for this purpose, but it seemed difficult to get sufficient to complete them. When Milo S. Hinckle solicited funds to complete the windows, Sarah J. Swift gladly responded with enough to purchase the windows, and he had the pleasure of seeing the windows in before leaving for the States in September, 1925.

And now our story is ended. It seems short in the telling but it covers sixteen years of loyal faithful work of a loyal faithful people. I feel sure many will hear, "Well done, good and faithful servant," from the lips of our Master.

THE CYCLE OF LIFE

BY LINDELL H. HOCKETT

A little work, a little play,
A little growing every day—
That's school.

A growing wish for wider knowledge;
A happy time that's spent in college—
That's school.

More of work and less of play;
New cares coming every day—
That's life.

A bit of joy, a touch of grief;
At last a fully ripened sheaf—
That's life.

Our work on earth at last is done,
And future life is just begun—
That's Heaven.

A happy land of peace and joy;
A home of love without alloy—
That's Heaven.

Central City, Nebraska.

CHALLENGE TO FRIENDS

(Continued from page 486)

ber until we are at least up to the average of the other denominations? Should we not enlighten the church in regard to all our work, foster a greater and more united devotion and consecration to our efforts and promote a greater sense of stewardship? The full recognition and fulfillment of our responsibilities, as individuals and as a church, is the only basis of the abundant life and development of our institutions abroad as well as at home.

Buried Treasures in Oklahoma

Fraziers Report on June Indian Camps

Some of you have been waiting expectantly for several weeks to hear what happened at our Indian Student camps in June, and here at last is the report. Pictures have not yet arrived so you must sharpen up your imagination and think yourself into the circle about the evening campfire, or, if you have received the new annual reports of the Indian Committee you can turn to page 14 and at least see the Kickapoo Mission home which was headquarters for both camps. This report will be sent free on request.

The Kickapoo Mission Home is a rambling old farm house, in a large yard, and just across the lane from the Meeting-house which stands in a beautiful grove of trees. On the mission farm of 80 acres, is a pecan grove, where camp suppers are enjoyed. The swimming hole was farther away.

The girls' camp occurred May 31 to June 4 and the boys' camp June 21 to 26. The original plan was for each camp to include 10 or 12 Indian young people, two or three to come from each of our five missions. Unfortunately the Otoe young people were unable to attend either camp and Arthur and Alice Santmier also were kept at home by responsibilities there, but all the other missions were represented, at least for a part of the time, at both camps, though the Osage and Big Jim delegations were disappointingly small, as explained below. This report is taken from letters received from our missionaries who directed the camps.

Westine Lietzman wrote on May 25: "One of the girls has had her suitcase packed a week, and when her mother missed some towels, Mildred told her she had put enough in her bag so she could have a clean one each day." Nettie Hadley wrote: "We had our car all loaded, the girls and their baggage in, when one of the mothers decided her girl could not go. So the other girl did not want to go alone." (These were Osages.) Eber and Martina Hobson had a similar experience. At the last minute, one of the Big Jim girls could not go. Lillie Sloan, Tom's sister, was very anxious to go if some one would go with her, so she went with the Hobsons all one afternoon, looking for someone else who would go, but the people were so busy "chopping" cotton that they would not let any of their girls go. Later they wrote, "We went to the Kickapoo Mission to Monthly Meeting and the closing exercises of the girls' camp, and took Lillie Sloan with us. She seemed to enjoy it very much."

If you will turn back to your AMERICAN FRIEND for May 13, under "Vacations by Proxy," you will find the girls' daily schedule of setting-up exercises, morning watch, Bible classes, open forum, assembly period, hand-craft, recreation, evening programs and all the other activities which made camp life. And now we will let Susie Frazier tell how they carried it out. She writes, We had a good time—none of the girls wanted to go home. Westine and Dorothy Pitman brought two fine girls, and I had three of my Kickapoo girls here. Mrs. Hadley was so disappointed about her girls. She came and brought a small victrola and records, giving exercises. The music made the exercises easy and very enjoyable. Mrs. Hadley gave two splendid health talks.

Dorothy Pitman and Westine were just the life of the camp. Dorothy is good at games, handcraft, music and has so many original ways.

We just couldn't have succeeded either without Dorothy Cate. Laura Kishketon said, "She has smiles and winks all over her face all the time." She brought a lot of songs and materials for our handcraft. (Dorothy Cate is a Y. W. C. A. Indian worker.) We all made memory books. Tell the Young Friends Chairman, we hope to have some Indian young Friends as delegates to next year's conference. We talked about it at this year's camp.

We all went swimming twice, played croquet and volley ball other afternoons, with an excursion one day to the old Shawnee Mission.

Sophia Pribbenow came on Thursday, gave us an interesting talk and showed pictures of the Tennessee mountaineers. We had a campfire and supper in the woods that same evening.

Our Indian girls said they must have another camp next year, and pass on all the good things we did this year. A treasure was buried in the woods. This is to be hunted and found by next year's campers.

Dorothy Cate had charge of the closing program. It was splendid and every girl and leader had a part. It included:

The camp hymn, "I Would be True," by campers

Talk, Indian Youth, Westine Lietzman

Devotional readings chosen by Dorothy Cate—girls and leaders

Talk, Our Camp Activities, Susie M. Frazier

Presentations, "Girls' Flower Garden"—each girl and leader bringing a flower to the Girls' Garden; wild rose for sweetness, buttercup for health, lily for purity, poppy for courage, violet for modesty and larkspur for service. The flowers which we used we had made in our handcraft hour.

We closed with the song "Follow the Gleam" by campers and a prayer by Laura Kishketon.

BOYS OF FOUR TRIBES

Philip Frazier writes as follows about the boys' camp which they named "Wyankickosa" from the three missions represented: Wyandotte, Osage, and Kickapoo.

The teaching staff of the camp included Eber Hobson, Arthur Hadley and Philip Frazier. Mrs. Frazier acted as hostess and Mrs. Hamblin served as cook. Ten boys were encamped, representing the Shawnee, Modoc, Osage and Kickapoo tribes.

The camp site was in the church yard where we had two tepees. The basket ball, volley ball and tennis courts were north of the tepees. We used the back porch as our dining-room, the Meeting-house as our class room, lecture room and assembly room.

The program of the day was as follows:

6:30 reveille—flag raising—setting-up exercises, Arthur Hadley in charge.

7:30 breakfast

8:00 sick call

8:30 Bible study led by Eber Hobson—subject, Heroes of the Bible.

9:30 work hour when we straightened out the tents, the grounds and gathered wood for the evening camp hours. Arthur Hadley had charge of this hour.

10:30 assembly hour. Eber Hobson had charge. Two mornings, boys had charge of the devotions and also singing. We learned yells and sang songs. In the last assembly hour, we had the subject, How can we be of service in our home Meetings? Three of the boys spoke on what they were doing at home. Charlie Blalock and Theodore McCullen of Wyandotte told how they conducted their boys' club and what they received from it. George Whitehorn, an Osage boy, told of his Sunday School activities there.

12:30 lunch

1-2 rest hour. This period was devoted to resting, writing letters, or talking with the leaders. The leaders had their meeting to discuss the problems of the day and arrange for the various activities.

2-4:30 games and real recreation, taking pictures, excursions to Shawnee.

4:30 swim. This swim was certainly enjoyed by all. Our swimming hole was three and a half miles from here but it was very good.

6:00 supper. Tuesday we had our evening meal out in the woods with a weiner roast. Thursday evening we had another picnic supper with a steak roast.

7:45 Vesper hour. This was a period when we had speeches from various people. Monday night, we missionaries told the boys what we expected to do and what we expected of them. Tuesday evening, Dr. Kayler of McLoud came and gave a talk on first aid and some fundamental principles of health. Wednesday evening, Charles Wooten came over and talked to us about what the missionaries have done for the Indians and what they felt. Thursday evening, Superintendent Leech came over and gave us a talk on what the Government is trying to do for the Indians. He said every one has the chance to make good if he only wills. His talk made a deep impression. He had with him Mr. DuChien, who is an Indian. He spoke about the fact

(Continued on page 493)

OUTREACH OF FRIENDS IN EUROPE

Gilbert MacMaster Outlines and Interprets Our Present Tasks of Goodwill

"The tasks of a Goodwill Center are becoming clearer," said Gilbert MacMaster, the American Friends Service Committee's representative at Berlin, speaking at a conference of English, German and American Friends held at Frankfurt am Main, June 12th and 13th. This conference was called to consider the work at Frankfurt in the light of the whole program of international work in Germany and the development of German Yearly Meeting. "The connections with German organizations are growing stronger. Their members come to us freely for information and assistance in many things. We go to them freely. We are finding in this way more regular outlets for information on work of peace, reconciliation, temperance, political prisoners, education, and religion in our respective countries. The importance of the question of good relations with their neighbors is being recognized, particularly among the youth, who are growing up under non-conscription and who must look to other means of settling their disputes with their neighbors than by killing them off, and our part in this work is becoming a definite one. We are being looked to to take the initiative in some of this work."

The Quaker Center has been maintained at Frankfurt for a number of years. With the development of the German Yearly Meeting and the growing interest of the German Friends in this international work, it has been felt that the present form of the Center at Frankfurt—an office supported entirely by foreign Friends and staffed entirely by foreign Friends—was not the ideal form for the future of the work. English Friends have been particularly interested in relief work in connection with this Center. They have almost entirely supported the parcels scheme of relief, giving out clothing and rations of food supplies to a large number of old people who have lost everything during and since the war. There has been a widespread feeling among German people that this type of relief should be discontinued, and that in the future the German Friends and friends of the Friends should support the Frankfurt Center.

Out of two days of very careful discussion, it was agreed that Frankfurt should go on as a goodwill center, keeping in close touch with the Bezirkschreiber (the secretary for that district of the German Yearly Meeting), and that gradually the German Yearly Meeting (Deutsche Jahresversammelung) would take more and more responsibility for the work.

Further commenting on the importance of German Friends getting a clear conception of the work of the Goodwill Centers, Gilbert MacMaster called attention to some of the larger measures in which Friends all over the world are interested at the present moment. He mentioned particularly the work of the English Friends and Friends' representatives in China, and the part Friends have played in recent developments in that country. The British Government has recommended that the English share of the so-called Boxer indemnity be used from now on for educational purposes in China. He also spoke of the efforts on the part of the American Friends Service Committee to create a fund to enable a number of Japanese students to come to America to study next year. This too is a piece of world service which can rightly claim the interest and attention of German Friends. The endeavor to get the Bulgarian nation again into the family of nations is a piece of work in which Gilbert MacMaster himself is intensely interested. The little piece of relief work which Friends have been doing in Bulgaria, sowing the seeds of goodwill, has had that as the deeper motive. Gilbert MacMaster said, "I think that what has appealed so forcefully to me in this work has been the sowing, not figuratively but literally, of the fields—in sections where strife and hatred between the people of two or three countries had existed for ages and where wars have originated—with golden grains as was done in the fields in the Petrich area, and as we hope can be done in the fields of South Bulgaria that are now being prepared. Christ will walk through these fields."

All present at the close of the conference felt how important it had been to go rather deeply into some of these questions of policy in connection with the work in Germany and through the centers in Germany with the work of world goodwill which Friends are attempting to develop around the globe.

HOW WE ARE SOLVING "INDIAN PROBLEMS" IN OKLAHOMA

There was born at the Miami (Oklahoma) Baptist Hospital to Mrs. King, a full blood Quapaw Indian woman, a boy baby on July 6.

There was born at the same Hospital to Mrs. Hudspeth of Cherokee blood, a boy baby on July 7, the mother registering 1-32 Cherokee.

There was born at the same Hospital to Mrs. Minor of Cherokee blood a boy baby on July 10, the mother registering 1-16 Cherokee.

There was born at the same Hospital to Mrs. Howell Griffiths of Cherokee blood a boy baby on July 12, the mother registering 1-16 Cherokee blood.

The latter babe is the great grandson of W. P. and A. C. Haworth, who spent fourteen years in mission work for the American Indian. W. P. H.

HOW FARE OUR FELLOW AMERICANS?

Interracial Section of American Friends Service Committee Supplies Information

At Chicago was recently held the Seventeenth Annual Conference for the Advancement of Colored People. It was covered by its own press service, by which we are admonished that since every tenth American is a Negro, it is important that the other nine tenths of the population should know how their fellow Americans are faring. For one thing, it says: "Thirteen lynchings took place in the U. S. in the first six months of 1926. Three of the victims were charged with rape, the others with burglary, murder and less serious offences. In making these figures public, the N. A. A. C. P. calls attention to the fact that a number of these lynchings took place when it was seen that Congress had no intention of passing the Dyer Anti-Lynching Bill."

EXTRACTS FROM SPEECHES

Julius Rosenwald, well-known for his educational activities in behalf of the colored people in the South, addressed the Conference briefly, commending its work and aims and stating that his interest in the cause of the Negro proceeded from his interest in the welfare of the entire country; for he felt the country could not develop as it ought to do if ten per cent or more of the population were denied opportunity.

Mr. Clarence Darrow commented sarcastically on the white man's feeling of his own superiority. "I never yet knew a white man to object to the presence of a Negro anywhere if that Negro was working for him," said Mr. Darrow.

Colonel Theodore Roosevelt asked full rights for the Negro in America. "We demand for all American citizens full governmental rights and full opportunities for development.

"The Negroes have done excellently as anyone who scans the record of the last seventy years must admit. Their advance in commerce and industry is evident in any of our great cities and their work has not been confined to gainful occupation. This development must continue and broaden."

Dr. John Hope, President of Morehouse College in Atlanta, Ga., forecast an era of new and better relations between white and Negro races, as a consequence of a growing educated minority of whites, many of them in colleges and universities, who are working to improve race relations.

"There are at least four classes of people in the South," declared Dr. Hope. "One class is composed of those who are out and out against the Negro and believe him worthy neither of opportunity nor effort. Another class, at least for selfish reasons, wants to give colored people a better chance. A

third class quite unselfishly want to give the Negro a better chance but all the while adhere to all established distinctions. The fourth class is a small but very inspiring and growing group, most of whom are young and well educated people who believe that it is possible to give the Negro a square deal according to the American idea of a square deal and that that can happen without jeopardizing the interests of this country or of any group in this country. This group represents probably the most inspiring and *significant movement in racial matters in the South today.*"

RESIDENTIAL SEGREGATION

The Conference stated that residential segregation is the foremost issue affecting race relations today. We enclose the Conference statement on the subject. Where do Friends stand on this issue? It is really important that we know. Will you ask leading Friends in your community what they think and send us the concensus of opinion? Please do this as your bit!

The Associated Negro Press says of the appointment of Mordecai Johnson as President of Howard University: This appointment opens a new day in a new way, for higher Negro education in America. The acid test approaches. Will Congress appropriate as much? Will Negro philanthropy take up where Congress leaves off? Will white heads of departments continue under a Negro President? Will Howard become the Harvard of Negro American educational institutions, with fitting endowment, adequate buildings, lofty curriculum, and well paid teachers? "Now is the time for all good men to come to the aid of their party."

The Press goes on to tell us that "more than one thousand people were in attendance at the annual meeting of the Interracial League of Tennessee, held in Nashville. Many prominent speakers took part." The South is waking up. What about the North?

FRIENDS COLLEGES

A Connecticut subscriber asks us to publish a list of the Friends colleges in this country. We, who are more or less in the main current of American Quakerism, are so well acquainted with some of these facts that we sometimes forget those who are more or less isolated and out of touch, and we therefore gladly comply with the request.

The two eastern colleges are Haverford, at Haverford, Pennsylvania, a men's college, and Swarthmore College, Swarthmore, Pennsylvania, a co-educational institution.

Our other colleges are all co-educational. In the south is Guilford College, Guilford, North Carolina. Moving westward, they are as follows: Wilmington College, Wilmington, Ohio; Earlham College, Earlham, Indiana (Richmond); Penn College, Oskaloosa, Iowa; Friends University, Wichita, Kansas; Nebraska Central College, Central City, Nebraska; Pacific College, Newberg, Oregon; and Whittier College, Whittier, California.

ROMANCE IN MODERN CHRISTIAN WORK

Daily Vacation Bible Schools Thrive in North Carolina Yearly Meeting

"The daily vacation Bible school movement may be characterized as a romance of modern Christian effort." So said Hugh R. Monroe at the Birmingham Convention. When we consider how this movement is adapted to crowded tenement district or rural country neighborhood, to mission centers or to a community of healthy, happy homes we feel indeed its appeal. It can be fitted to a church of small equipment or can be used where there are many conveniences. The expense may be practically nothing or the teachers may be paid and many details cared for.

Though the movement is but twenty-five years old it now circles the globe with schools varying in size from one of a dozen pupils to one with an attendance of 1,375. Last year there were 11,000 schools with a gross attendance of over a million.

Well-planned worship periods are a valuable feature; memorizing and dramatizing of Scripture is stressed; hand work and directed play capitalize the energy of childhood. The children learn how to tell the Bible stories and best of all they get an insight into the practical application of the Christian religion to every-day life. Indeed they learn more in a D. V. B. S. of only two or three weeks than in a whole year of *Sunday* School.

The idea has "taken" well in North Carolina Yearly Meeting. About four or five years ago a school was held at New Garden Meeting and continued for several summers. Two years ago the Board of Religious Education sent Alice Dixon about the Yearly Meeting to explain the idea and she held a very successful school at South Fork and in several other places. Last year after Inez Beebe Perisho had held a training class for helpers among the Guilford College students, several of these students helped in D. V. B. S. work throughout the Yearly meeting and a few other well-trained teachers supervised schools. Thirteen schools in all were held in town and country.

This summer the Board has been sending supervisors wherever the local meetings wanted them and feels convinced that much constructive work is accomplished. Furthermore this very definite piece of Christian service makes a strong appeal to young women of consecration and ability. All the schools held have been directed by persons of college training or practical experience in teaching and their helpers have usually been young people—students or teachers. In every case the "Standard Vacation Bible School Books" have been used, so we feel that there has been a certain high grade of excellence maintained.

So far, schools have been held at Center, Archdale, Springfield, Mt. Airy, Winston-Salem, and schools are now in progress at High Point, Belvidere, and Spring Garden St., Greensboro.

The Ashboro St. Meeting in Greensboro is uniting in holding a D. V. B. S. with its Presbyterian neighbors across the way.

The following places are intending to hold their vacation schools later in the summer: Asheboro, Union Cross, Cane Creek, Oakland, Providence, South Fork, and possibly Bethesda.

Pearl W. McFarland, wife of our Yearly Meeting Evangelistic Superintendent, and a teacher of experience has supervised three of these schools this summer. Maie Hollady, a Guilford student, succeeded so well last summer in the work that she is directing two this summer. Lura Hockett, an experienced teacher, is supervising two schools. Lorena Booker, a young woman who feels called to the ministry, has directed one school and expects to lead another. Olive Crow, Lalah Cox and Genevieve Lindley are expecting to guide other schools. In High Point, Anna Mendenhall, a High School teacher, is the superintendent and the pastor, T. A. Sykes, is enthusiastically directing the hand work and recreation period of the boys. A group of college students, including one young man, are cooperating in this school.

Several of those who have done this work say they have never done any church work they so thoroughly enjoyed and which seemed so worth while.

DON'T DRIFT. GET A PILOT

Why not have a special aim for your summer reading and get somewhere, rather than just drift along reading this and that? Why not take the fascinating subject of race? Along this line there are gripping novels, inspiring biographies, soul haunting poetry, and thought producing treaties. There has just been started in the office of the Service Committee, at 20 South 12th Street, Philadelphia, Pa., a free loan library on the subject. There is also a study outline which will help direct the individual or a group. Write us today and get the first choice. Tell us what you would like to have.

INDIANA YEARLY MEETING

Persons wishing rooms during the sessions of Indiana Yearly Meeting, August 23-26, are asked to communicate with Susan C. Sturdivant, 612½ West Adams Street, Muncie, Indiana. Kindly suggest dates of arrival and departure and whether you will have a car at your disposal.

WILMINGTON Y. M.

The chairman of the Committee on Entertainment for the coming sessions of Wilmington Yearly Meeting, beginning August 17, to whom correspondence by those desiring the same should be addressed, is Mrs. C. Grant Fairley, 321 East Locust Street, Wilmington, Ohio.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

ON GALILEE

BY NEWTON R. FRANKLIN

Upon Galilee the Twelve had launched,
As darkness o'er land was growing;
But soon their bark was rudely tossed,
For contrary winds were blowing;
Their Lord was praying in the mount,
And saw them toil in rowing.

To be with him refreshed their faith,
While power he had been showing,
In feeding that vast multitude,
And good on all bestowing;
Alas! with scenes for them so changed,
They were toiling now in rowing.

He cometh in the morning watch,
As strength and hope seemed growing;
The vision, like a spirit, seemed,
With heavenly radiance growing;
They now cry out in tones distressed,
Wearied from toil in rowing.

At once he comes and talks with them,
The germs of faith still sowing;
"Be of good cheer, It is I!" he cries,
And wind and waves are slowing;
And as he comes into their ship,
They cease their toil in rowing.

Oh, doubting souls on life's wild sea,
The waves almost o'erflowing,
And contrary winds are buffeting;
Why think, He is not knowing?
Yea, in the Mount of God, He prays,
And notes your toil in rowing!

Ithaca, N. Y.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

(Continued from last week)

DELIVERANCE

God is our refuge and strength, a very present help in trouble. Ps. 46:1.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. 50:15.

Cast thy burden upon Jehovah, and he will sustain thee: He will never suffer the righteous to be moved. Ps. 55:22.

Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust. Ps. 103:13, 14.

Unto the upright there ariseth light in darkness: he is gracious and merciful, and righteous. Ps. 112:4.

I know that Jehovah will maintain the cause of the afflicted, and justice for the needy. Ps. 140:12.

Jehovah upholdeth all that fall, and raiseth up all those that are bowed down. Ps. 145:14.

Fear thou not: for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. * * * For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. * * * The poor and the needy seek water, and there is none, and their tongue faileth for thirst; I, Jehovah, will answer them, I the God of Israel will not forsake them. Isa. 41:10, 13, 17.

I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry lands springs of water. * * * That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it. Isa. 41:18, 20.

ENCOURAGEMENT

The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent we to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified. Isa. 61:1-3.

Blessed are they that mourn: for they shall be comforted. * * * Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. Matt. 5:4, 10-12.

Let not your heart be troubled: believe in God, believe also in me. * * *I will not leave you desolate: I come unto you. * * * Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. John 14:1, 18, 27.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:34.

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? * * * Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35, 37, 39.

IN PROCESS OF MAKING

The making of Peter is seen in those trying experiences preceding and in what followed Pentecost. He took his place again with the ten, and they never questioned his right to the leadership for which he had been peculiarly fitted, and to which he had been called. It is true he had vowed splendidly and fallen shamefully. He sank vilely but rose valiantly. He began boastfully, but ended brilliantly, bringing honor to his Master and blessing both to the early Church and to the whole Christian family. The days preceding Pentecost revealed a chastened and consecrated Peter. Christ's chisel had brought forth hidden beauties of character and unsuspected qualities of greatness from that block of shapeless stone.

With the coming of the Spirit, behold, how the cowardly are courageous. The door shut for fear of the Jews is flung open, and those men, who had been afraid of their own shadow, were now fearless as lions in the cause of Christ. The time was opportune. It was a feast-day, and Jerusalem was crowded with pilgrims from every part. It was these who formed a large part of the audience which Peter addressed, and as he musters his facts, appealing to history and prophecy as well as to the happenings of recent days, we are moved with wonder. Inspired by the Spirit, his very soul takes fire. There is a new-found gift of oratory that owes something to natural endowment, for there is the glint of the sunlit seas in his eyes and the sound of the wind in the rigging. There are gentler notes as when the water lapped sweetly against the sides of his vessel in the old days, for he is too conscious of his own frailty to rail unduly at the unbelief of the uninformed. But when he accuses the leaders of perfidy and unwillingness to see the light, there is the indignation which he felt against his own baser self. Granted that his reference to the patriarch David was masterly, and his appeal to the Scriptures worthy of the skilled advocate, there was something more than Peter's fiery enthusiasm in all this. There was power from on high. The Holy Spirit had taken possession of the surrendered soul, and love, kindling the fire, gave forth its witness to the things which to him were of supreme importance. "Though I speak with the tongue of men and angels, but have not love," said Paul later, "I am become sounding brass or a clanging cymbal." Peter had found what true love for Christ meant, and out of the fulness of his own experience of forgiving mercy, he pleaded the cause of the Savior with overwhelming success.—J. W. G. WARD, in "The Master and The Twelve."

QUAKERDOM · AT · LARGE

Margaret E. Jones, Assistant Secretary of the American Friends Service Committee is spending her vacation in the Canadian Rockies. She left Philadelphia on July 20 with a group of ten young women, and expects to spend about four weeks on the trip.

John W. Graham's book, "Conscription and Conscience," has now been translated into German, and has been published by the "Quaker-Verlag" in Berlin, Germany, under the title of "Friedenshelden im Waltkreig." The translator is Fraulein Olga Misar, a leading member of the "War Resisters International."

Among the oldest members present this year at California Yearly Meeting were William P. Briggs and Mary Ann Morris, both of Whittier, and in their 89th year, the former being one of the founders and a faithful charter member of the church. Malinda Coffin, widow of William H. Coffin, and Perry C. Hadley, both of Pasadena, and in their 88th year were also present at several sessions.

The second Baltimore Young Friends camp under the auspices of the Young Friends Committee of the two Baltimore Yearly Meetings is being held at Camp Keewadin on South River, near Annapolis, Md., July 31 to August 3. The leaders who direct the thought and activities for the four days are William J. Reagan, D. Elton Trueblood, Murray S. Kenworthy, Bliss Forbush, M. Millicent Carey and Thomas Q. Harrison.

Last week's issue contained notices of the marriage of Grace Vogan Hull of Lockport, N. Y., to Godfrey H. Wetterlow of Boston, and of J. Warren Hull a few months earlier to Agnes J. Stiles, of Olcott, N. Y. Both Warren and Grace Hull, whose parents are John C. Hull and wife of Gasport, are birthright members of the Gasport Friends Meeting, and grandchildren of the late George Hull, founder and minister of that meeting.

James Wild, of Wellington, Ontario, pastor of the Friends Meeting is a regular contributor to the *Picton Times,* in the column of selected Thoughts from Thinkers where items on peace and prohibition find a place. At the County Prohibition Union Meeting last month he was chosen secretary. Township presidents were named and resolutions passed making prohibition, as a moral issue, paramount in the coming Provincial election.

Judging from the photograph reproductions of the interior in *The Friend,* the Society of Friends is now in possession of a beautiful Book Center in London. Publication is an important part of the Literature Committee's work and already a number of books and pamphlets over the imprint of the Book Center have appeared. In future they will bear an attractive device showing a ship setting out on her voyage and underneath the motto, "Our course is chosen, spread the sail."

Heinrich Becker, clerk of the German Yearly Meeting of Friends, in an address delivered at a German-Polish Conference held at Warsaw under the auspices of Friends, said that to him it was a hopeful sign that we are at the point where in questions of world culture and policy we can actually overstep the bounds of the individual State, that ultimately history must bring the realization of those principles which are rooted in truth, although this development does not take place automatically we experience again and again, and that our desire and our will will be to work heart and soul in this task to bring the spirit of international friendship into the reality of political, international life.

William Bacon Evans in a letter published in *The Friend* (Philadelphia) gives an account of the first united conference of Friends of Palestine and Syria. It was held at Brummana where English Friends have their mission and representatives from Ram Allah were present, including Ellen A. Winslow. T. Edmund and Irene Harvey from England were present, he being the chairman of the Council for International Service. The Conference agreed that "the first step to be taken should be a federation of the churches in Syria and Palestine and that a formal unity may not really mean a real strength to the church, but that a unity based on love and fellowship should be our aim."

NEWS OF OUR MEETINGS

Dr. Francis C. Anscombe, formerly of Guilford College, North Carolina, who was in attendance at the California Yearly Meeting and who is now visiting friends in Southern California, very fittingly filled the pulpit at the First Friends church, Long Beach, Calif., Sunday, July 11, 1926. His evening address to the united Christian Endeavorers was of particular interest, his subject being a synopsis of his late book dealing with the work of the Friends in the South at the close of the Civil War. Our pastor, Frank W. Dell, is spending his vacation at Idylwild, Calif., instructing a group of boys in Religious Education.

After fifteen years of faithful work as pastor of the Friends Church at Winchester, Indiana, Frank Cornell is retiring from the work, his resignation having been accepted with much regret at the last monthly meeting. He has won the hearts of not only his congregation but the entire community as well, and his religious and civic work will long be remembered by the citizens of Winchester. With his wife, Mary E. Cornell, he will leave for Florida early in October.

At the July monthly meeting of the Salem, Iowa, Friends church, Guy W. Harvey was extended a unanimous call to remain as pastor for the coming year, which was accepted. During this, his first year as pastor at Salem, the church has been wonderfully revived, besides making a substantial gain in membership. Two new Endeavor Societies have been organized, the first that has ever been in the church. In May, a Christian Endeavor Banquet was held at the White's Institute in honor of Iowa's Field Secretary, Tom Fred Campbell of Fairfield, Iowa. The Presbyterian C. E. Society of Mt. Hamill was asked to join in the courtesy, and about forty Endeavorers were present. The field secretary very ably explained the origin and work of the C. E. Society, which was much appreciated, as the society is mostly made up of the younger people. We are looking forward to holding a county rally some time in September.

Antioch Chapel Friends Church, in Van Wert Quarterly Meeting, has been observing a number of special days, as Mothers', Fathers', Young Friends', and Children's Day. At the Mothers' Day service, the mothers brought well-filled baskets and an all-day service with basket dinner was enjoyed. Charles and Effie P. Douglas were present and brought the message of the day. Perhaps no meeting in Indiana Yearly Meeting is more faithful in attendance than the members of Antioch Chapel.

After twelve years of faithful service, Gertrude M. Reinier has resigned as pastor of the Friends Church in Noblesville, Indiana. She will be succeeded by Noble C. Trueblood, of New Providence, Iowa, who will assume his duties, September 1. Her work has been blessed in a remarkable manner. The Bible school, the W. F. M. Society and the Ladies' Aid Society have all grown in interest, and the Young Friends organization is very prosperous. A high place as leader in the organization of all lines of work has been accorded her, and through her work in personal evangelism many have joined the church. Friends feel deeply the severing of ties that have long bound them, but wish her every success in her future work.

The semi-annual Ministers Conference of Wilmington Yearly Meeting was held July 22. William H. Harlan spoke on Home and Foreign Missions of the Five Years Meeting and Jane M. Carey read the message from the Home Mission Committee. C. Harold Douglas, pastor of the Dayton Friends Church, preached the conference sermon.

The Messenger Society of the Winchester, Indiana, Friends Church, has about seventy-five members and recently a Mothers and Daughters banquet was held in the basement of the church with one hundred and fifty present. Flora T. Sayers of Muncie gave the address while several musical numbers were rendered by the daughters present and a general good time was enjoyed, much future good from the association of the younger with the older members of the church being hoped for. Each month four ladies are appointed a committee to have charge of the monthly meetings of the Society, they visit the sick and needy distributing bouquets, food, clothing, etc. The last meeting was held June 24, at the home of Mrs. A. M. Brown, when the committee reported 98 calls made and 38 bouquets given during the month. Mrs. Thornburg read a paper on "Early Quaker Missionaries" and their manner of work. A banquet will be given in the near future for the members of the orchestra of the church.

SPECIAL MEETINGS AT NEW LONDON

Early in the winter the Pastoral Committee of the New London, Indiana, Monthly Meeting, under a sense of the need of special evangelistic meetings, began to consider the type of meeting that would be found most helpful. The burden was heavy upon some for a revival, permanent and far reaching in its results. After much prayer a Summer Campaign was decided upon and accordingly, committees were appointed and much preparatory work done, in all of which the pastor, Wm. S. Kitch was the efficient leader, and his sermons Sabbath after Sabbath were preparing the way for, and leadiug up to the special effort.

A tent 40x60, the property of Kokomo Quarterly Meeting, was secured and pitched close by the church, near the famous "Old Quaker Spring." The campaign opened June 6, continuing three weeks, and the attendance was most gratifying, increasing throughout.

Tilman Hobson, of Pasadena, Calif., known nation-wide as one of the leading evangelists of the present day, was secured, who was accompanied by Elmer Gandy, chalk artist, and song leader, and Mrs. Gandy, pianist and soloist. Tilman Hobson's messages were very clear and definite, exalting Jesus Christ as the Son of God, and emphasizing the need of the believer for the baptism of the Holy Spirit, an appeal which found a response in many hearts, and many there were who bowed at an altar of prayer seeking pardon and cleansing. Broken vows were renewed, and some who had felt themselves beyond hope were happily reclaimed. The messages given in the day meetings were particularly instructive and helpful dealing with the dangers and opportunities confronting the church.

From the first service, many of the members of the church entered into the work for souls with much earnestness and intercession, and as a result great blessing came to them and the community. Their faith in a mighty God and Jesus Christ the Saviour was strengthened as they saw that come to pass for which they had long prayed.

In the closing service, many came forward for membership in the church, and others are expected to unite later. Great is our joy that God has again visited his people with salvation.

QUAKER HAVEN PARK DEDICATION

Sunday, July 18, was a red letter day in the history of Quaker Haven, the new park just opened by Friends at Dewart Lake, Indiana, twelve miles north of the Winona Assembly grounds.

Notices had been sent out that at three p. m. the chapel and grounds would be formally dedicated. In response to this announcement, early in the forenoon Friends began arriving from the various meetings in northern Indiana and southern Michigan. Practically all came by auto as the park is about four miles from the nearest railway station. All who came would be classed as "foreigners," since there is no Friends meeting in this section. By eleven o'clock quite a company had gathered and we repaired to the chapel and were called to order by Ancil E. Ratliff. After a song service led by Mrs. Baldwin, Dr. V. E. Baldwin of Amboy presented the regular Sabbath School lesson for the day, in a very interesting way. The park has an abundance of shade and grass making an ideal place for picnicking and we all proceeded to have a good time during the lunch hour.

Later, we again gathered at the chapel, the registrations showing over 100 persons present. With R. A. Napier of New Castle presiding, the service was opened by a song service conducted by Thomas M. Cox of Anderson, and prayer by Clyde Watson of Western Yearly Meeting. Following short talks by R. A. Napier, Ancil E. Ratliff and Charles E. Carey of Fairmount, on the past, present and future of Quaker Haven, the dedication service was given by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting.

Lot selling was not part of the day's program, but a number of Friends expressed themselves as highly pleased with the looks of things, and indicated that in the near future they would get in touch with the trustees and secure lots and prepare to build cottages.

About one-third of the lots are already sold, some cottages are almost completed and others will probably be built yet this year, and we are expecting in the not very distant future to have enough accommodations on the grounds to take care of a considerable gathering of Friends.

This is strictly a religious enterprise for the good of the church in general, and especially for the young people. There is no profit in it for anyone. Our percentage of the proceeds from lot sales all goes into permanent improvements on the grounds, and all the officers serve without salary and pay their own expenses.

The Trustees reported that all the expense in connection with the platting of the park has been taken care of, and that sufficient funds were on hand to pay for the Chapel and the fine well of water near by and for the expense of this meeting, so no collection was taken during the day.

A few Friends remained over night to enjoy the fishing and boating on Monday, and we all felt that we had spent a very pleasant and profitable day together.

CHAS. E. CAREY.

BURIED TREASURES IN OKLAHOMA

(Continued from page 488)

that one can make little gun or big gun out of himself. The boys seemed to remember his illustration.

8:15 Camp fire. We had this right north of the church. This period was rather informal but it gave us a chance to play and joke, and during the last part of the campfire we had devotions.

Camp helped the boys and the missionaries to know each other better. I learned some things about the boys that will help me in the coming days. It gave me points of contact that I can use when visiting these boys and their homes. It broke the formalism that seemed to exist between the missionary and the boys. The boys exchanged experiences and gained better understanding of the other tribes. Camp gave them a chance to hear from other men what Christianity means and what to do to live a Christian life.

Two afternoons the boys around here came to play games with us, and also to listen to the talks and be with us in the evening devotions.

The Indians cooperated in this camp. All the Indians around here knew something about the camp. I think we will not have any trouble to get boys and girls to come next time. The white community loaned their tennis racquets, nets, and a few articles of covering.

We received from the camps, new determination to make the vacation programs stronger next year, and to boost for 1927 camps. God blessed us with beautiful weather and guided us through the two camps with a good record.

NEWS ITEMS FROM THE A. F. S. C.

Will Friends who are particularly interested in the anti-opium crusade please send their names and addresses to the Service Committee office at 20 So. 12th Street, Philadelphia. An anti-opium congress is to be held in Philadelphia in October in connection with the Sesqui-Centennial Exposition, and we want to get in touch with those Friends who would be interested in being advised of this congress.

Have you clothing, particularly for children, which you would be glad to send to the textile strikers in Passaic? If so, please send the bundles allocated for "textile strikers" to our warehouse at 1521 Cherry Street. The American Friends Service Committee is sending such supplies to Passaic for the next few weeks.

Hungary has figured rather prominently in the newspapers recently, due to the fact that Jeremiah Smith, the financial advisor for that country, returned his two years salary of $200,000 to the Hungarian people. There was nothing in these news items referring to the several thousand men and women who are being held in prisons throughout Hungary solely for their political opinions. Under the regency of Admiral Horthy, the suppression of free speech and civil rights has been ruthless. As a result, thousands of people have been imprisoned because of their political opinions. Recently the government has been jailing editors and journalists who dared to be outspoken in the condemnation of the present reactionary regime. Of course, these political prisoners and their families are in desperate need. There is no official relief, and the public sentiment is hostile to any movement in behalf of the political prisoners. The sentences of the prisoners range from six months to fifteen years.

The International Committee for Political Prisoners, composed of Americans and representatives of foreign language groups in the United States, is raising money for the relief of these political prisoners. Among the members of the Committee are such people as Jane Addams, Clarence Darrow, W. E. B. DuBois, David Starr Jordan, Oswald Garrison Villard, Wilbur Thomas and Sherwood Eddy.

A correspondent in Hungary recently wrote to the Committee, "Last week I distributed parcels of food to 30 families of political prisoners. You can tell how I need funds to carry on this work. Unemployment is fearful, and ex-political prisoners find it even more difficult to get work. Some former teachers are now barred from the schools, and journalists, etc., are blacklisted. We cannot let these families starve!"

The above items are samples of the appeals for assistance from relief organizations which are constantly coming to this office. It is but natural that an organization which has carried on an extensive relief work such as ours, and which has handled in the last eight years $25,000,000, including gifts in kind, should be appealed to for assistance in these various fields of service. Because of the difficulty in meeting our obligations in our own program, we do not have an unallocated fund to call on when we would like to make small contributions for some such cases as noted above. However, we do feel justified in calling the attention of Friends generally to the needs of some of these other organizations who are carrying on much needed relief work in different sections of the world.

FRIENDS WELCOME YOU TO THE SESQUI

As the weeks pass, the Great Sesqui Centennial International Exposition becomes more and more complete. The great exhibit buildings are gradually being filled with their fascinating and elaborate exhibits; while the smaller buildings are receiving the final touches from the workmen's hands. The City of Philadelphia is getting crowded with visitors and all organizations formed for hospitality purposes are very busy. Our commission will gladly furnish rooms for any visitors.

This gradual development means that the Friends Sesqui Centennial Commission is reaching out into more fields of service. Visitors from outside will be glad to know that they will be welcomed by Friends at the main Meeting-houses in the city, at the old High Street Meeting on the Sesqui grounds, and at the Commission headquarters, 20 So. 12th St.

The first of a series of meetings for worship was held on First Day evening the eleventh of Seventh month in the Twelfth Street Meeting-house. These meetings are conducted under the oversight of both branches of Friends and are primarily for Sesqui visitors. After four meetings are held at Twelfth Street, they will move to 15th and Race Street, where four more will be held.

On the fourteenth of the month, the commission is beginning a series of automobile tours to places of special historic interest in connection with John Woolman and William Penn. These trips are to be all day outings which, it is hoped, will be quite worth while for western Friends and visitors. If you are coming to the Sesqui city, or know anyone who is going to be here, get in communication with us at the Friends Sesqui Headquarters and we will be more than glad to give you or your friends our services. We are getting more and more organized so as to be able to welcome and aid Friends from afar. The Quakers of to-day in the old Quaker city, are ready to extend a hand of Brotherly Love to any who enter our gates.

HUGH BORTON.

Friends Sesqui Centennial Commission
20 So. 12th St., Philadelphia, Pa.

HOLADAY-REES GOLDEN WEDDING

The marriage of Thomas H. Holaday and Mary Rees occurred on April 11, 1876 in Vermilion County, Illinois. Owing to the inconveniences of the time of year the celebration of the fiftieth anniversary of the event was delayed until June 17th, when relatives to the number of forty gathered at the home in Carmel, Indiana, for observance of the day. June furnished one of her rarest days and a profusion of roses for the happy occasion. Following the dinner in which colors of red and gold predominated, a program was given with Florence E. Rees presiding.

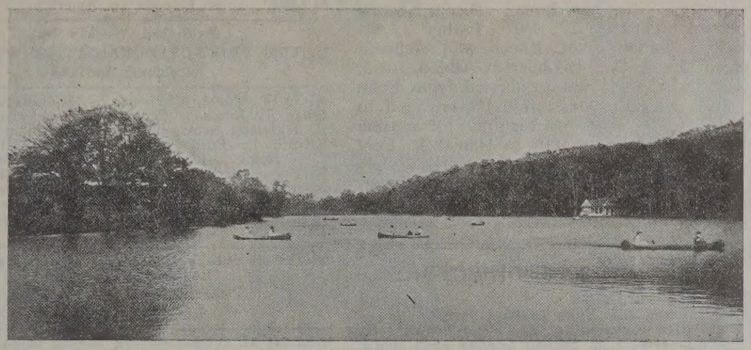
A most interesting feature was the reading of short histories of the two families, prepared by Emma C. Cosand, of Richmond, Indiana, for the Holaday line, and by O. P. Rees, Georgetown, Ill., for the Rees. The one coming out of North Carolina, the other Tennessee, these two families settled, after sojourns elsewhere, in Vermilion County, Illinois, and were active in the early organization of Friends Meetings throughout the region and in the founding of Vermilion Academy. The oldest child in the Rees family was Levi, for many years beloved minister and pastor in Illinois, Indiana, Iowa, and California. Two physicians, two teachers, one farmer and five daughters—all of whom married Illinois farmers, also established Christian homes. The youngest daughter, Sibyl J. Haworth, Montezuma, Indiana, is a minister of the gospel.

Those living were present with the exception of Dr. Wm. Rees, of Portland, Oregon, who sent telegraphic greetings. The Holadays, numbering eight, scattered widely and half the number have passed on. Congressman Wm. P. Holaday, of Georgetown, Illinois, is perhaps the only descendant whose name is familiar to the public. Representatives of five families were present.

The original wedding ceremony was performed by Thomas C. Brown and was his first experience in a day when marrying "out of meeting" was a rather precarious proceeding for all concerned. However no baleful results followed and thirty-eight years later Thomas C. Brown performed a similar service for the youngest daughter of this union. The children in the home were three, Grace (deceased 1907) wife of S. L. Ellis, Dana, Ind., Alice, wife of Dayton R. Overman, now residing at Westfield, Indiana, and Elizabeth, wife of Fred W. Emerson, Oskaloosa, Iowa.

The grandchildren, numbering ten, were all present and assisted in the exercises of the day.

The greater part of the lives of these Friends has been spent in their native county and state, at or near Vermilion Grove, Illinois. For many years Thomas Holaday served Vermilion local and quarterly Meetings as clerk, and Vermilion Academy as trustee. The home was ever



The Westtown Lake

The Westtown School

WESTTOWN offers to a larger degree than most schools a wide variety of out-of-door interests. The school property consists of six hundred and twenty-five acres, comprising farm land, an orchard of fifty acres, meadows and woodland, a valuable arboretum, and a fifty-acre campus. Interest is encouraged in nature-study, botany, forestry, camping and hiking, swimming and canoeing. A sledding track a third of a mile in length, running down through the North Woods and across the lake, furnishes much jolly and invigorating fun through the winter months, while the protection of the tall trees on the south side of the lake affords a satisfactory skating surface much longer than would be expected in our latitude. A gymnasium, swimming-pool, girls' hockey-field, three soccer fields, two baseball diamonds and fifteen tennis courts offer abundant opportunity for the usual competitive games.

The illustration shows a scene on the lake after school hours. The making of canoes is a popular activity in the manual training department.

To learn of other advantages of Westtown write for a catalog to

JAS. F. WALKER, Principal,
Westtown, Pa.

open to visiting ministers, and traveling Friends, a home from which Christian influence has radiated far. Those who were privileged to be present on the observance of the fiftieth anniversary of its founding and the large number who sent loving messages wish that it may continue to be so for many years to come.

BOOKS FOR MISSION STUDY

We are announcing herewith the Study Books for the Women's Missionary Societies for 1926 and 1927. Foreign study books and materials are as follows:

"Moslem Women," by A. E. and S. M. Zwemer, many years missionaries in Moslem lands; 75 cents cloth, 50 cents paper.

For juniors, "Two Young Arabs," a story by A. E. Zwemer; 75 cents cloth, 50 cents paper. A map is a necessity in order to obtain an adequate conception of the Moslem world. We have a wall map in two colors priced at 60 cents; an outline map (large) at 25 cents.

"How to Use Moslem Women" is a pamphlet of suggestions for leaders at 15 cents; "Programs for Auxiliaries" now ready at the usual price, 5 cents; a set of six posters to illustrate "Moslem Women" at 35 cents per set; a cut-out sheet of Moslem types (to be colored), at 10 cents; picture sheets at 25 cents.

We have on hand a number of good pamphlets, leaflets and some dramatic material (see *Missionary Advocate*) which will be valuable in making up programs and in getting a fuller understanding of the subject, Moslem Women, also of our own mission work as it touches the Moslem world in our Palestine Mission.

HOME MISSION STUDY MATERIAL

"Our Templed Hills," by Ralph A. Felton, is a strong study of the church and rural life, popular in style with an abundance of stories from real life—a very readable book; $1.00 cloth, 60 cents paper.

For Juniors we begin again the Better American cycle. "Better Americans," No. 1. at 75 cents; A Project and Study Manual for "Our Templed Hills" at 15 cents.

"Ordered South" is one of the best life service plays, simple in setting with no special costumes. Presents the missionary decision attractively in about 30 minutes; 15 cents. "The Cross Roads Meeting House," is a play on the general rural theme, humorous, eleven characters, about one hour; price 35 cents.

Everyland, the children's missionary magazine is now $1.00 per year. *The Missionary Review of the World,* at $2.50 per year will publish a number of articles on both the Home and Foreign themes of study; is a valuable aid to leaders of study groups. We will be glad to have your subscriptions.

Write of your needs and for additional information about Mission Study Literature to the Woman's Missionary Union of Friends in America.

AGNES L. DAY, *Sec'y of Literature,*
Westfield, Indiana.

INTERNATIONAL SUNDAY SCHOOL LESSON

August 8, 1926

The Giving of the Manna. Ex. 16:1-36.

Golden Text: Jesus said unto them, I am the bread of life. John 6:36.

Devotional Reading: John 6:33-40.

Reference Material: John 6:22-68; Rev. 2:17.

Topic for Young People and Adults: God's Good Gifts.

Intermediate and Senior Topic: Our Daily Blessings.

Daily Readings

M.—Israel Murmuring. Ex. 16:1-3.
T.—The Giving of the Manna. Ex. 16:11-18.
W.—The Manna and the Sabbath. Ex. 16:21-30.
T.—The Manna a Memorial. Ex. 16:31-36.
F.—Bread for All. John 6:5-14.
S.—The Living Bread. John 6:48-59.
S.—The Bread of Life. John 6-33-40.

Between the Lessons. With the Israelites started on their journey, emergencies followed swiftly upon the heels of one another. Scarcely were they over the Red Sea, and so safely out of Egypt, when they must tramp for three days without finding any water. When finally a spring is discovered, they burst out in bitter recriminations against Moses because its water is bitter. A brief rest at the oasis of Elim is followed by the renewal of the journey into a wilderness that offered nothing for food. Again unjust and ungrateful murmurings are heaped upon Moses. Then it is that the giving of the manna reiterates the lesson so often repeated in their history of God's good gifts.

Children of Israel murmured. (v. 2, 12). On what a dark, unlovely background of ingratitude, of forgetfulness of marvelous deliverance, of disregarding of mercies scarcely passed, come the good gifts of God. How fortunate that it is not man's treatment of him, but God's own character, that

determines his attitudes and efforts for mankind. "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim, for I am God, and not man; the Holy One in the midst of thee, and I will not come in wrath." Hosea 11:9.

Every man according to his eating. (v. 16). "Everybody worked, there was no leisure class living idly and uselessly upon the labor of others." We shall never have either industrial or spiritual peace, I am sure, until all the ablebodied people shall perform some useful labor—to gather according to their eating—thus rendering some genuine service to society proportioned to the share of goods which they appropriate to their personal enjoyment." *(Charles R. Brown).*

Nothing over . . . no lack. (v. 18). God's gifts are good because there is a sufficiency provided for all; land enough, bread enough, opportunity enough,—"only we would learn" so to gather the manifold resources now being exploited for private gain and so to distribute them, that those who by their strength gather much shall have nothing to waste in useless luxury, and those who in their weakness gather little shall have no lack."

Which Jehovah hath given you. (v. 15). We are searching with test-tube, crucible and microscope to find an answer to the old question "What is it," about the material facts of life. The answer to the meaning of the universe is never complete, even with the utmost that science can tell, until God, the Giver of every good and perfect gift, is counted in. Do we not need to add to our mental equipment the vital and natural realization which the Hebrews possessed of God as active in all affairs of everyday life?

"Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."

WENDELL G. FARR.

Wilmington College.

BIRTHS

JONES—At South China, Maine, July 2, 1926, to Carrol Manning and Ida Davison Jones, a son, Charles Manning.

MARRIAGES

WEAGE-DUNGAN — At the home of the groom's parents, Arthur D. and Anna Z. Weage, Seattle, Washington, July 16, 1926, Ella M. Dungan, daughter of Dan and Emma M. Dungan, of Muscatine, Iowa, and Avery Dudley Weage. At home, after September 1, in Albany, Oregon.

MISSIONARY TEXT BOOKS

For 1926-'27

WOMAN'S MISSIONARY UNION

"MOSLEM WOMEN"
By A. E. and S. M. Zwemer. Cloth 75 cents, paper 50 cents.

"TWO YOUNG ARABS"
By A. E. Zwemer. A story for juniors. Price 75 and 50 cents.

"OUR TEMPLED HILLS"
(For Home Mission Study). By Ralph A Felton. Cloth $1.00, paper 60 cents.

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AGNES L. DAY
WESTFIELD, INDIANA

DEATHS

PERKINS—At her home, Bison, South Dakota, February 27, 1926, Esther Lewis Perkins, daughter of Enoch and Rebecca Green Lewis. She was born at Albion, Iowa, February 6, 1882, was graduated from Penn College with the class of 1905, engaged in Y. W. C. A. work in Virginia for a time and was married in 1909 to Daniel R. Perkins. In her home on the frontier she was greatly beloved for her thoughtful sympathy with all in any need. The husband and five daughters survive.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA
Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Correspondent, Abbie Lewis, 4118 Shoshone St., Phone Gal. 6407 W. A cordial welcome to all out-of-town Friends.

SCHEDULE OF YEARLY MEETINGS FOR 1926

With Names and Addresses of Presiding Clerks

North Carolina, August 3—Guilford College, L. L. Hobbs, Guilford College, N. C.

Western, August 17, Plainfield, Albert L. Copeland, Paoli, Indiana.

Wilmington, August 17—Wilmington, C. Clayton Terrell, New Vienna, Ohio.

Indiana, August 24—Muncie, S. Edgar Nicholson, 370 Seventh Ave., Penn Terminal Bldg., New York, N. Y.

Ohio, August 24—Damascus, Ralph S. Coppock, 721 Wright St., Alliance, Ohio.

Iowa, August 31—Oskaloosa, S. M. Hadley, Oskaloosa, Iowa.

Kansas, October 12—Wichita, Edmund Stanley, 1813 University Ave., Wichita, Kansas.

Baltimore, November 10—Baltimore, Md., John R. Cary, 204 Morris Bldg., Baltimore, Md.

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John 3-7

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